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843 From the time that a child is born and even before its birth, it and its mother are subjected to a mass of interdictions or tapus. One could not even leave on the road, where the pregnant woman was apt to pass, the least filth, the least debris, for fear of the great harm to her and to her child.

Should an inmate of a house, in which there was a woman with child, go out at night and return, he had to chew *noni* leaves as he approached and spit them about in front of the house before entering. Thus were evil spirits, called *fanaua,* prevented from entering the house with a person and so being free to enter the woman and subsequently kill her and her child. [776] *Fanaua* were evil female demons who entered the bodies of women, causing them to swell as in pregnancy and killing both mothers and children at the time when delivery should take place. (See Spirits.)

844 A special house called the *fa'e taina* was built on the same platform with the sleeping house, or near it. Into this, the mother retired at a time [343] sufficiently in advance of the expected delivery to make sure that it should not occur by accident in the sleeping house. If such accident did occur, the sleeping house would have to suffer the fate of the *fa'e taina,* which was burned. Modern informants say that the father stayed in the *fa'e taina* with the mother, particularly at night, on account of the danger from evil spirits, *vehine hae* being supposed to steal both mother and child. The natives say that anyone could enter the *fa'e taina.* Nowadays at the time of birth, the mother stays in such a house from a few days to a few weeks. Garcia says (14, pp. 74-5) that the child was kept here with the mother for several weeks, sometimes for several months, and further, that even the family could enter only with a mass of ceremonies.

Birth is so rare in the Marquesas nowadays that I never had the opportunity of investigating first-hand any of the practices surrounding it, except the building of a birth house, for no child was ever born in any locality in which I was at the time staying. As has been said, the mother retired into the birth house, which was prepared well in advance, sometime before delivery was expected. When the labor began, female relatives and frequently the husband aided her. If labor was severe, the husband would raise her to a squatting position and climb upon her back, pressing on her upper abdomen with his knees. If there was danger that the child would be born feet first, assistants beat upon anything available, hoping that by making this great din, they would bring about a normal birth. One informant said that only female relatives of the woman could aid her, [759] because of the *tapu* on blood. If she had no female relatives, she was left alone. There were no midwives. Langsdorff says (18, pp. 151-2): "A large piece of cloth which they make from the paper mulberry tree is

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To prevent leprosy, a person who had been defiled by contact with menstrual fluid had to find the woman who had thus defiled him and proceed with her, both of them being naked, into the river, the woman upstream, the man downstream. The woman must take up in her hands water that had touched her pudendum and throw it over the man who had been defiled. This would relieve him of the danger of becoming a leper (4).

Surgery

Surgeons (*tuhuna tatihi*) were professionals who devoted themselves to setting fractured limbs, replacing dislocated joints, trepanning, and so on. The profession of surgery seems to have been combined with that of healing by means of medicines (*tatihi* or *fainu*). At Atu Ona, the grandson of a famous surgeon told me that his grandfather used to repair injured skulls by inserting (whether in the scalp or in the skull itself was not definitely understood) a piece of coconut shell, the edges of which were perforated. Trepanning is mentioned by Stewart (26, pp. 24, 28). According to accounts this same surgeon at Atu Ona used to repair shattered arm and leg bones by ingrafting pieces of ironwood. Whether these accounts of grafting ironwood and coconut shell are mere stories or not, I have no way of knowing. Mr. Linton saw and photographed a trepanned skull at Hana Pa'aoa.

Exorcism

The most common method of healing sickness was by exorcising the evil spirits causing it. Such practice constituted a profession, its practitioners being known as *tau'a hiko etua* (priests who extract gods).

Père Pierre describes the ceremony called *hakuoa*, by which exorcisers were initiated and consecrated. The trunk of a banana tree was cut down, wrapped in cloth, and placed in deep water in a stream. The candidate, dressed in white, took up a position over the trunk of the banana tree. The *tau'a*, who was to initiate her, clad also in white, then showed her how to rub, using the banana trunk to illustrate, and instructed her in the manner of snatching evil spirits from the bodies of the sick.

Good, though not detailed, accounts of the manner of exorcising were obtained from the manuscripts of the Catholic missionaries. So far as I know, the practice is nowhere followed today. Accounts from the different manuscripts will be given separately, as they vary in detail.

According to Père Pierre, (4) an ointment made by mashing strong scented herbs on a reddish stone, was applied to the painful region of the body. After some rubbing, the evil spirit was extracted, the practitioner closing his hand and carrying it behind his head to allow the god to